

# Some Proposals Relating to the BILL for Indulgences, for matters of RELIGION.

I. **T**HAT the last Provision in the Bill relating to the Doctrine of the Trinity. It is proposed and desired, That (in as much as most persons have and understand the holy Scriptures better than the 39 Articles) in stead of the Words, *the Doctrine of the Trinity, as it is contained in the said Articles;* it may be inserted, *the Doctrine of the Trinity, as it is contained in the holy Scriptures.*

II. The persons last mentioned in the Bill, are such who are said to scruple an Oath; and that which is most severe upon them, is this, That although the Bill expresses them not, nor does recognize them as *Protestant Dissenters*, yet are they obliged to procure two persons to swear they are *Protestant Dissenters*; which will be almost impracticable; this Law, nor any other, distinguishing what is a *Protestant Dissenter*, to they have a Certificate that they be of their respective Congregation, not *Papists*, may suffice.

III. That a Clause be inserted, *That Persons qualified according to the Tenour of this Act, may have the free exercise of their Religion, and their Assemblies accounted lawful.*

IV. That (upon commitment of the Bill) there be direction given, particularly to insert other Statutes made against *Papists*, not therein already mentioned, especially all such upon which *Protestant Dissenters* are under present Persecution.

V. That a Clause be inserted, *That no Laws or Statutes made against Papists, are, or ought to be, executed on Protestant Dissenters, on any account whatsoever.*

It being found by experience, That when ever any Law will reach Protestant Dissenters as well as Popish Recusants, the severity of Execution (by partial Executioners) falls on the Protestant, and not on the Papist.

VI. That a Clause be inserted, *That the whole Statute of 22 Car. 2. made against Conventicles (which directs and authorizes one Justice of the Peace, without Jury, &c. to convict persons, and levy 10. 20. 30. or 40 l. by his own Warrant) may be absolutely Repealed;* It being against the Statute of *Magna Charta* and opposite to all good Laws, and common Courte of Justice.

VII. That the Bill be so worded, that it may discharge the Persons and Estates of Protestant Dissenters from all Persecutions for Recusancy, as well in the Ecclesiastical Courts, as in the Kings Courts at *Westminster* Assizes and Sessions, and other Courts of Record.

VIII. That a Clause be inserted, *To direct the manner of persons discharge, and who shall discharge in each County the Prisoners there in Prison, Outlaw'd or Excommunicated, or that lie on any mean Penance for Recusancy, &c. or Religious Worship.*

By the defect of which like Clause in an Act of Pardon, made 25th. Car. 2. Persons who ought to have been discharged out of Prison by that Act of Pardon, lie still in Gaol undischarged.

IX. That direction may be given for inserting a Clause in the said Bill, *To make lawful such Marriages as have been or shall be had amongst Protestant Dissenters, being openly solemnized in their own respective publick Meeting, and duly Registered, as the Act shall direct.*

X. That another Clause may be inserted, for such Protestant Dissenters who conscientiously scruple the taking of any Oath; *That their solemn Affirmation or Negation may be accepted in all Places and Courts, instead of an Oath; being punishable as perjured, if they be false in their Testimony so delivered; as is the Law for such in Holland and other Countries, professing the Reformed Religion from Popery.*

## Some Considerations relating to a Test to distinguish Protestant Dissenters from Popish Recusants.

The Test of 30. Car. 2. is this, (viz.)

I. A. B. do solemnly and sincerely, in the Presence of God, profess, testify and declare; That I do believe that in the Sacrament of the Lords Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the Consecration thereof by any Person whatsoever; Or that the Invocation or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous.

As to the Clause of denial of Transubstantiation by this Test

I. Its not denied by this Test to be in the Sacrament of the Altar, or in the Eucharist or Host, or Sacrifice of the Altar; which are the terms of the Popish Sacrament.

II. By its said there is no Transubstantiation in the Sacrament of the Lords Supper. The Protestants term for the Supper of our Lord.

The true Protestant denies Transubstantiation in this, because he denies all Transubstantiation, and needs no Test.

The Papists deny Transubstantiation in this, because it's the Protestant Sacrament of the Lords Supper, where they never alledged Transubstantiation was. So the Papists thereupon scruple not to take it. So it was wisely observed by a worthy Member of this House; *If I will deny the Papists Religion, I must deny it in their terms, else I deny it not.*

As to the second part of the Test, relating to *Invocation or adoration* of the Virgin Mary, or any other Saint.

These Words viz. *(as they are now used)* is a diminution of the strength of the Assertion.

I. The Testimony being only against the present use, and what that use is, few understand.

II. The *Papists* will acknowledge, some present abuse in Ceremonies, and not Improbable in these particulars.

III. As they are now used, Admits that if the *Virgin Mary*, or other Saints, were, Invoked or Adored, otherwise then now used in the Church of Rome, such practice were not Superstitious or Idolatrous.

Thereby making this Clause easy for *Papists*; Especiall for Persons *Popishly* affected, few such (if any) scrupleing to take it.

But in as much as there are many other *Popish* points, by which *Papists* distinguisheth themselves from *Protestants*; As the *Pope* headship power to Pardon Sins, bowing to *Crucifixes* and *Images*; Doctrine of *Purgatory*, and Prayers to, and for the Dead, &c. Some of which are creeping in amongst pretended *Protestants*.

Its Humbly proposed, that there may be a Test Comprehending all the chief Controversal Points, between *Papists* and *Protestants*, to distinguish betwixt *Protestant Dissenters*, and *Papists Recusants*.

I. By this the *Papists* will be the better kept out from amongst them.

II. By this the Controversal points will be kept up and Maintained.

III. By this the *Papists*, if they creep in amongst *Protestants*, must deny all their own Principles, and thereby be the less capable to corrupt others.

All which is submitted to Your Weighry Consideration; Together with this following Test or Declaration.

#### A Declaration or Test to distinguish *Protestant Dissenters* from *Papists* and *Popish Recusants*.

**I** A B. Do Solemnly in the presence of God, and in my Conscience, Profess, Testifie, and Declare that I do not believe, that the Church of Rome, or Papal Church, is the true Church, out of which there is no Salvation; Or that the Pope or chief Bishop of Rome, is Christs Vicar, or Vicegerent on Earth; Or that he, or the Sec of Rome, jointly or severally, is Head of, or hath any Supremacy over the true Catholick Church in general, or my selfe in particular; Or that he or they is, or are Sole, Chief, or certain Judge, or Judges in Spiritual matters, or of the sence of the Holy Scriptures; Or that the Pope, or his Priests have power to Pardon Sins, past, present, or to come.

And I do believe that at, or after the strict pronouncing the Words of Consecration upon the Elements of Bread and Wine, commonly called the Sacrament of the Lords Supper, or Sacrament of the Alter; There is not any Transubstantiation, nor any part of the Substance of the Bread or Wine, changed into Flesh or Blood of Christ. And that the Sacrifice of the Mass, Adoring and Bowing to Crucifixes, Pictures, and Images, and the use of them in Worship. As also that the Invocation and Adoration of the Virgin Mary, or any other Saint or Angel, the Doctrine of Purgatory, and Prayers to the Dead, or for the Dead, are practices Erronious, Superstitious, and Idolatrous, and contrary to the truth of the Holy Scriptures. I believe there is no Mediator between God and Man, but Christ Jesus only the Lord of Life and Glory, who is the only head of his Universal Church, as the Holy Scriptures testifie.

And I do further believe, that neither the Pope nor any other by or under his Authority jointly or severally, have any power to depose Princes, or to Absolve their Subjects of their Allegiance, on any account whatsoever; Or hath power to Authorise, or give leave to me, or any other Subject of their Realm whatsoever, to Plot or Conspire the hurt of the King, his State, Government, or People.

And I do solemnly in the presence of God, Testify and Declare that I make this Declaration, and every part thereof, in the plain and ordinary sence of the words read unto me, as they are commonly understood by English Protestants, without any Evasion, Equivocation or Mental Reservation whatsoever, &c.

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